Wm Penn

A

TESTIMONY

TO THE

Truth of God,

As held by the People, called,

QUAKERS:

BEING

A short *Vindication* of them, from the **Abuses** and **Misrepresentations** often put upon them by *Envious Apostates*, and *Mercenary Adversaries.*

Psal. 56 5. *Every day they wrest my words: All their Thoughts are against me for Evil.*

The Second Impression.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court*, in *Gracious-Street*, 1699.

READER.

Occaſion having been given us which we never ſought, we continue to improve it to the further Explanation and Defence of our ſo much abuſed Profeſſion ; *that, if poſſible, People may ſee, at leaſt the more Sober and Candid, that we are not at that diſtance from* Truth, nor ſo Heterodox in our Principles, *as we have been, by too many, either raſhly or intereſtedly Repreſented: But that indeed we hold the* Great Truths of Chriſtianity, according to the Holy Scriptures, *and that the Realities of Religion are the Mark we preſs after, and to diſabuſe and awaken People from their falſe Hopes and carnal Securities,*

under which they are too apt to Indulge themſelves, to their Irreparable Loſs; *That by our ſetting* Chriſtian Doctrine in a true Light, *and reviving and preſſing the Neceſſity of a better* Practice, *They may ſee the Obligation they are under to redeem their precious Time they have loſt, by a more careful Employment of that which remains, to a better purpoſe. In this ſhort* Vindication *of our miſtaken Principles, the Ingenuous Reader may eaſily diſcern how Ill we have been treated, and what Hardſhips we have laboured under, through the* Prejudice *of ſome, and the Unreaſonable* Credulity *of others, and that we are a* People in Earneſt for Heaven, *and in that Way our Bleſſed Lord hath trod for Us to Glory.*

A TESTIMONY TO THE Truth of God,

As held by the People, called,

QUAKERS, &c.

BY the Obſervation we are led to make from *Fra. Bugg*'s late Book, upon the Biſhop of *Norwich*'s giving him his Recommendatory Letter to the Clergy, *&c.* in his Dioceſs, to Relieve, by a Collection, the Neceſſities of that Beggerly *Apoſtate*; a Copy of which Letter the ſaid *F. B.* hath Publiſhed in his ſaid Book.

And alſo by the Obſervation we have made on the malicious Attempts of the *Snake in the Graſs*, in his Firſt, Second, and Third Editions, which is a diſingenuous and unjuſt Collection from *F. Bugg*, and ſome other Deſerters of things, for

the moſt part, long ſince anſwered; as alſo lately by the Book Entituled, *An Antidote*, &c. (Though becauſe his Second and Third Edition have ſome Additions to his firſt, and that being new vamped, for a better Market, he may expect a *Melius inquirendum* after a while: Yet ſhould we follow the Example of this *Rattle-Snake*, againſt the Church, of which he pretends to be a Member (but at preſent a ſuſpended one) we might, in Retaliation, not only exceed the Cobler of *Glouceſter*, but the *Scotch* Eloquence, and that Maſter-Piece, the Ground of the *Contempt* of the Clergy.

And Laſtly, By the Obſervation we have made on the Relation ſubſcribed by ſome of the *Norfolk*-Clergy, dated, *Octob.* the 12*th.* 1698. We cannot forbear thinking, that as their Confederacy is deep, ſo it aims at nothing leſs than the Ruine of us, and our Poſterity, by rendring us Blaſphemers, and Enemies to the Government, and to be treated as ſuch.

The *Norfolk*-Relation from the Clergy aforeſaid, charges the ſaid People with *Blaſphemy*: Firſt, *Againſt God.* Secondly,

condly, *Againſt Jeſus Chriſt.* Thirdly, *Againſt the Holy Scriptures, with Contempt of Civil Magiſtracy, and the Ordinances which Jeſus Chriſt Inſtituted,* viz, *Baptiſm by Water, and the Lord's Supper by Bread and Wine.* And Laſtly, *That the Light within, as taught by us, leaves us without any certain Rule, and expoſes us to the Blaſphemies aforeſaid, with many others.* Now, becauſe this Charge refers to Doctrine, rather than Fact, or particular Perſons, we think our ſelves concerned to ſay ſomething in *Vindication* of our Profeſſion, and to wipe off the Dirt thereby intended to be caſt upon us, in giving our *Reader* a plain Account of our Principles, from the Perverſions of our Enemies.

But to manifeſt how Uncharitably and Unjuſtly the ſaid *Clergy-Men* have Reflected upon the People called *Quakers*, with reſpect to the ſaid Charge, we are contented the *Reader* goes no further than their own Printed Relation, dated *Nov.* 12. 1698. not doubting but by that very Relation, and the Letters therewith Printed, he will meet with intire Satisfaction, with reſpect to the Reaſonable-

neſs and Juſtneſs of the *Quakers* Proceedings in that Affair, and how ready they were to come to the Teſt, and to bring the pretended Charge upon the Stage, and to Purge themſelves from the Guilt of the ſame: Provided they might be accommodated with what the *Common Law* allows Maleſactors, *viz.* a Copy of their Indictment, but this could not be obtained. And tho' the ſaid *Clergy* have thought fit to Print the Charge in General, without any Proof, we think our ſelves obliged to Vindicate our Profeſſion, by freely declaring (as now we do, without any Mental Reſervation) our ſincere Belief of the very things they moſt unjuſtly Charge us with denying.

I. *Concerning* G O D.

BEcauſe we declare, that God is a *God nigh at Hand*, and that he is, according to his Promiſe, *become the Teacher of his People by his Spirit, in theſe latter Days*; and that *True Believers are the Temples for him to Walk and Dwell in*, as the Apoſtle Teacheth; and Experiencing

cing ſomething of the Accompliſhment of this Great and Glorious Truth amongſt us, and having therefore preſſed People earneſtly to the Knowledge and Injoyment thereof, as the Bleſſing and Glory of the latter Days; We have been Ignorantly, or Maliciouſly Repreſented and Treated as Hereticks and Blaſphemers, as if we owned no God in Heaven above the Stars, and *confined* the Holy One of *Iſrael* to *our* Beings: Whereas we believe him to be the Eternal, Incomprehenſible, Almighty, All wiſe, and Omnipreſent God, Creator and Upholder of all things, and that he fills Heaven and Earth, and the Heaven of Heavens cannot contain him; yet he ſaith by the Prophet *Iſaiah*, *To that Man will I have regard, that is poor, and of a contrite ſpirit, and which trembles at my word.* So that for profeſſing that which is the very Marrow of the Chriſtian Religion, *viz. Emanuel*, **God with us**, we are repreſented Blaſphemers againſt that God; with whom we leave our innocent and ſuffering Cauſe. *Iſaiah* 7. 14. 40. 28. 48. 17. 66. 1, 2. 2 *Cor.* 6. 16. *Rev.* 21. 3.

II. *Con-*

II. *Concerning Jesus Christ.*

BEcause we believe, that the *Word* which was made Flesh, and dwelt amongst Men, and was, and is the only Begotten of the Father, full of Grace and Truth; his beloved Son in whom he is well pleased, and whom we ought to hear in all things; who tasted Death for every Man, and Died for Sin, that we might Die to Sin; is the Great Light of the World, and full of Grace and Truth, and that he lighteth every Man that cometh into the World, and giveth them Grace for Grace, and Light for Light, and that no Man can know God and Christ (whom to know is Life Eternal) and themselves in order to true *Conviction* and *Conversion*, without *Receiving* and *Obeying* this Holy Light, and being taught by the Divine Grace; and that without it, *no* Remission, *no* Justification, *no* Salvation (as the Scripture plentifully testifies) can be obtained. And because we *therefore* press the *Necessity* of Peoples receiving the Inward and Spiritual Appearance

pearance of this Divine Word, in order to a *Right* and beneficial Application of whatſoever he did for Man, with reſpect to his Life, Miracles, Death, Sufferings, Reſurrection, Aſcenſion, and Mediation; our Adverſaries would have us to deny *any* Chriſt *without us*. *Firſt*, As to his Divinity, becauſe they make us to confine him too within us. *Secondly*, As to his Humanity, or Manhood, becauſe as he was the Son of *Abraham*, *David*, and *Mary*, according to the Fleſh, he can't be in us, and therefore we are Hereticks and Blaſphemers: Whereas we believe him, according to Scripture, to be the Son of *Abraham*, *David*, and *Mary* after the Fleſh, and alſo God over all, bleſſed for ever. So that he that is within us, is alſo without us, even the *ſame* that laid down his precious Life for us, riſe again from the Dead, and ever liveth to make Interceſſion for us, being the Bleſſed and alone Mediator betwixt God and Man, and him by whom God will finally Judge the World, both Quick and Dead: All which we as ſincerely and ſtedfaſtly believe, as any other Society of People, what-

whatever may be Ignorantly, or Maliciously Insinuated to the contrary, either by our declared Enemies, or mistaken Neighbours. *Deut.* 15. 18. *Mic.* 5. 2. *John* 1. 1, 2, 3. *Rev.* 22. 16.

III. *Concerning the Holy Scriptures.*

BEcause we Assert the Holy Spirit to be the first great and general Rule and Guide of true Christians, as that by which *God* is Worshipped, *Sin* Detected, *Conscience* Convicted, *Duty* Manifested, *Scripture* Unfolded and Explained, and consequently the Rule for Understanding the Scriptures themselves (since by It they were at first given forth) from hence our Adversaries are pleased to make us *Blasphemers* of the Holy Scriptures, *undervaluing* their Authority, preferring our own Books before them, with more to that purpose: Whereas we, in Truth and Sincerity, believe them to be of *Divine* Authority, given by the Inspiration of God, thro' Holy Men; they speaking or writing them as they were *moved* by the Holy Ghost:

That

That they are a Declaration of thoſe things moſt ſurely believed by the *Primitive Chriſtians*, and that as they contain the Mind and Will of God, and are his Commands to us; ſo they, in that reſpect, are his *Declaratory* Words; and therefore are Obligatory on us, and are *Profitable for Doctrine, Reproof, Correction, and Inſtruction in Righteouſneſs, that the Man of God may be perfect, and throughly furniſhed to every good Work.*

Nay, after all, ſo *Unjuſt* is the Charge, and ſo *Remote* from our Belief concerning the Holy Scriptures, that we both Love, Honour and Prefer them before all Books in the World; ever chooſing to expreſs our Belief of the Chriſtian Faith and Doctrine, in the Terms thereof, and rejecting all Principles or Doctrines whatſoever, that are Repugnant thereunto.

Nevertheleſs we are well perſuaded, that notwithſtanding there is ſuch an Excellency in the Holy Scriptures, as we have above declared, yet the *unſtable and unlearned in Chriſt's School* too often Wreſt them to their own Deſtruction.

And

And upon our Reflection on *their Carnal* Conſtructions of them, we are made Undervaluers of *Scripture* it ſelf. But certain it is, That as the Lord hath been pleaſed to give us the Experience of the fulfilling of them in Meaſure, ſo it is altogether contrary to our Faith and Practice, to put any manner of Slight or Contempt upon them, much more of being guilty, of what maliciouſly is ſuggeſted againſt us; ſince no Society of Profeſt Chriſtians in the World, can have a more Reverend and Honourable Eſteem for them than we have, *John* 4. 24. and 16. 8. *Rom.* 1. 19. *Luke* 1. 1, 2. *Tim.* 3. 16,17. 2 *Pet.* 3. 16.

IV. *Concerning Magiſtracy.*

BEcauſe we have not *actively* complied with divers Statutes, which have been made to force an *Uniformity* to what we had no Faith in, but the Teſtimony of our Conſcience againſt; and becauſe for Conſcience ſake, we could not give thoſe *Marks* of Honour and Reſpect, which were and are the uſual

uſual Practice of thoſe that ſeek Honour one of another, and not that Honour which comes from God only (but Meaſure and Weigh *Honour* and *Reſpect* in a falſe Ballance, and deceitful Meaſure, on which neither Magiſtrate, Ruler, nor People can depend) We ſay, becauſe we could not, for Conſcience ſake, give Flattering Titles, *&c.* We have been render'd as Deſpiſers and Contemners of Magiſtracy: Whereas our Principles, often repeated upon the many Revolutions that have happened, do evidently manifeſt the contrary, as well as our Peaceable Behaviour from the beginning, under all the various Forms of Government, hath been an *undeniable Plea* in our Favour, when thoſe that alſo have *Profeſſed* the *ſame* Principles of *Non-Reſiſtance*, and *Paſſive-Obedience*, have *Quitted* their Principles, and yet *Quarrel* with us upon a Suppoſition that *we will*, in time, write after *their* Copy; which, as nothing is more contrary to our Principles, Faith and Doctrine, ſo nothing can be more contrary to our conſtant Practice.

For we not only really believe *Magiſtracy*

ſtracy to be an Ordinance of God, but eſteem it an Extraordinary Bleſſing, where it is *a Praiſe to them that do well*, and *a Terror to Evil-doers:* Which that it may be ſo in this our Native Land, is the fervent Deſire of our Souls, that the Bleſſing and Peace of God may be continued thereupon, *Job* 32. 21. *John* 5. 44. *Acts* 5. 29. 1 *Pet.* 2. 13, 14.

V. *Concerning Baptiſm.*

BEcauſe we do not find in any place in the four Evangeliſts, that Jeſus Chriſt *Inſtituted* Baptiſm *by Water*, to come in the room of *Circumciſion*, or to be the Baptiſm proper to His Kingdom, which ſtands in *Righteouſneſs*, *Peace and Joy in the Holy Ghoſt*; we are therefore render'd as Contemners of *Chriſt*'s Baptiſm: Whereas the Baptiſm of Jeſus Chriſt, of which he was Lord and Adminiſtrator, according to the nature of his Office and Kingdom, is even by *John* the Baptiſt declared to be *that* of *Fire* (not *Water*) and of the *Holy Ghoſt*, of which Water-Baptiſm was but the Fore-

runner,

runner, and is by them that now Practice it, called but the *Outward and Viſible Sign of the Inward and Spiritual Grace*; and therefore not the Grace it ſelf; *which Grace*, as the Apoſtle ſaith, is ſufficient for us, and which we Believe, Profeſs, and Experience to be come by Jeſus Chriſt, who is the *Subſtance* of all Signs and Shadows to true Believers; he being no more a *Jew* or *Chriſtian* that is one outwardly, by the cutting or waſhing of the Fleſh. But he is a *Jew* and *Chriſtian* who is one *inwardly*, and Circumciſion and Baptiſm is of the *Heart*, in the Spirit, and *not* in the Letter, whoſe Praiſe is therefore not of Men, but of God: And this Baptiſm *Chriſt* Preferred and Recommended at his *Farewel* to his Diſciples: in Reverence and Duty to whom, to ſay nothing of the abuſe of Water-Baptiſm, we decline the uſe thereof, *Mark* 1. 8. *Luke* 3. 16. *John* 1. 17. *Acts* 1. 5. *Rom.* 14. 17. *Rom.* 2. 28, 29. 1 *Cor.* 1. 17. 2 *Cor.* 12. 9.

VI. *Concerning Breaking Bread*, &c.

BEcauſe we alſo diſuſe the Outward Ceremony of Breaking Bread, and Drinking Wine, which is commonly called the *Lord's Supper*, we are therefore render'd Deniers and Contemners of the Lord's-Supper; whereas the Inward and Spiritual *Grace* thereby ſignified, *viz.* that Bread which came down from Heaven, which Chriſt prefers to the Bread the Fathers eat in the Wilderneſs (which did not keep them from Death) and that Cup which he promiſed to drink *a-new* with his Diſciples in his Father's Kingdom, we not only Believe, but Reverently Partake of, to our unſpeakable Comfort, which is rightly and truly the Communion of the Body and Blood of our Lord Jeſus Chriſt, who ſaid, *Except you eat the Fleſh of the Son of Man, and drink his Blood, you have no Life in you*, John 6. 53, 63. For 'tis *the Spirit that quickens, the Fleſh profits nothing:* It was alſo his Promiſe to all thoſe that would open at his Knocks,

viz.,

viz. That he would *come in, and Sup with them*; which Inward and Spiritual Coming, we have both known and teſtified to; feeling the bleſſed Effects thereof in our Souls, and knowing the outward Breaking of Bread and Drinking of Wine in the way commonly Practiſed, is **no more** than it is declared to be, *viz.* An Outward and Viſible Sign: Why then ſhould any contend about it, and render us Unchriſtian, for diſuſing what themſelves allow to be **but** an Outward and Viſible Sign? And that none can reaſonably believe to be an Eſſential Part of Religion, as is the Bread from Heaven; of which the Outward is, at beſt, but a Signification: But the Wine that Chriſt promiſed to Drink with his Diſciples **anew**, is ſuch an Eſſential, that without it none have, nor can have Eternal Life, *Mat.* 26. 29. *Mark* 14. 25. *John* 6. 41, 50, 51, 58, 63. *Rev.* 3. 20.

VII. *Concerning the Light of Chriſt.*

BEcauſe we Aſſert the Sufficiency of the *Light within*, it being the Light of Chriſt, *viz.* That if Men live up to the Teaching thereof, in all manner of Faithfulneſs and Obedience, they ſhall not abide in Darkneſs, but have the *Light* of *Life* and Salvation, and *the Blood of Chriſt ſhall cleanſe them from all Sin:* Our Adverſaries from thence conceive, that we undervalue the Rule of Holy Scriptures, and *all* outward Means, as having no need thereof, ſince we have ſuch a Means and Rule within us, and that *this leaves us without any certain Rule, and expoſeth us to many Blaſphemies*, &c. Whereas the Light within (or Chriſt by his Light inwardly Teaching) was never taught by us in *Oppoſition* to, or Contempt of any outward Means that God, in his Wiſdom and Providence, affords us for our Edification and Comfort, no more than did that bleſſed Apoſtle, who ſaid, *You need not that any Man teach you, but as the ſame*

ſame Anointing teacheth you all things, and is Truth, and is no Lye, John 12. 46. 1 John 1. 6, 7. 1 John 1. 2, 27.

VIII. *Concerning the Father, the Word, and the Spirit.*

BEcauſe we have been very cautious in expreſſing our Faith concerning that great Myſtery, *eſpecially* in ſuch School Terms, and Philoſophical Diſtinctions as are *Unſcriptural*, if not Unſound, (the tendency whereof hath been to raiſe Frivolous Controverſies and Animoſities amongſt Men) we have by thoſe that deſire to leſſen our Chriſtian Reputation, been repreſented as Deniers of the Trinity at large: Whereas we *ever* believed, and as conſtantly maintained the Truth of that bleſſed (Holy Scripture) Three, that bear Record in Heaven, the *Father*, the *Word*, and the *Spirit*, and that theſe Three are *One*; the which, we both ſincerely and reverently believe, according to 1 *John* 5. 7. And this is ſuffici-

ent for us to believe and know, and hath a Tendency to Edification and Holineſs, when the contrary centers only in Imaginations, and Strife, and Perſecution, where it runs high, and to Parties, as may be Read in *Bloody* Characters in the Eccleſiaſtical Hiſtories.

IX. *Concerning Works.*

BEcauſe we make Evangelical Obedience *a Condition to Salvation*, and Works *by the Spirit* wrought in us, to be an *Evidence of Faith*, and *Holineſs of Life*, to be both *Neceſſary* and *Rewardable*; it hath been Inſinuated againſt us, as if we hoped to be ſaved by our own Works, and ſo make them the Meritorious Cauſe of our Salvation, and conſequently Popiſh.

Whereas we know, that it is not by Works of Righteouſneſs that we can do, but by his own free Grace is he pleaſed to accept of us through Faith in, and Obedience to his Bleſſed Son the Lord Jeſus Chriſt, *Heb.* 5. 9. and 12. 14.

X. *Of*

X. *Of Chriſt's being our Example.*

BEcauſe in ſome Caſes we have ſaid, the Lord Jeſus was our great Example, and that his Obedience to his Father doth not excuſe ours; but as by keeping his Commandments, he abode in his Father's Love, ſo muſt we follow his Example of Obedience, to abide in his Love: Some have been ſo ignorant (or that which is worſe) as to venture to ſay for us, or in our Name, that we believe our Lord Jeſus Chriſt was in all things, but an Example.

Whereas we confeſs him to be ſo much more than an Example, that we believe him to be our moſt acceptable Sacrifice to God his Father, who for his Sake will look upon fallen Man that hath juſtly merited the Wrath of God, upon his Return by Repentance, Faith and Obedience, as if he had never ſinned at all, 1 *John* 2. 12. *Rom.* 3. 26. and 10. 9, 10. *Heb.* 5. 9.

XI. *Concerning Freedom from Sin.*

BEcauſe we have urged the Neceſſity of a perfect Freedom from Sin, and a thorough Sanctification in Body, Soul and Spirit, whilſt on this ſide the Grave, by the Operation of the Holy and Perfect Spirit of our Lord Jeſus Chriſt, according to the Teſtimony of Holy Scripture, we are made ſo Preſumptious, as to aſſert the fulneſs of all Perfection and Happineſs to be attainable in this Life: Whereas we are not only ſenſible of thoſe humane Infirmities that attend us, whilſt clogged with Fleſh and Blood; but know that here we can only know in part, and ſee in part: The Perfection of Wiſdom, Glory and Happineſs, being reſerved for another, and better World, *John* 8. 24, 25. *Heb.* 13. 20, 21. *Heb.* 6.

XII. *Con-*

XII. *Concerning Worſhip to God.*

BEcauſe we ſay with the Apoſtle, that Men ought to Pray, Preach, Sing, *&c.* with the Spirit, and that without the Preparation and Aſſiſtance of it, no Man can *Rightly* Worſhip God. (all Worſhip without it being Formal, and Carnal) From hence Ignorance or Envy ſuggeſts againſt us, that if God will not *compel* us by his Spirit, he muſt go without *his* Worſhip: Whereas nothing can be more abſurd, ſince without it no Man can truly call Jeſus Lord: Beſides, it is our Duty to wait upon him who hath promiſed, not to compel, but fill them with Renewings of Strength, that *ſo* wait upon him, by which they are made capable to Worſhip him acceptably, be it in Prayer, Preaching, or Praiſing of God: And how warrantable our Practice herein is from Holy Scripture, ſee *Pſal.* 25. 5. 37. 7. 27. 14. 130. 5, 6. *Hoſea*, 12. 6.

XIII. *Of God and Chriſt's being in Man.*

BEcauſe we ſay as doth the Holy Scriptures, that God is Light, and that Chriſt is Light, and that God is in Chriſt, and that Chriſt by his Light, lighteth every Man that cometh into the World, and dwelleth in them, and with them that obey him, in his Inward and Spiritual Manifeſtations: People have been told by our Adverſaries, that we believe every Man has *whole God*, and *whole Chriſt* in him, and conſequently ſo many Gods, and Chriſts, as Men: Whereas we *aſſert nothing herein*, but in the Language of the Holy Ghoſt in the Scriptures of Truth; and *Mean*, no more by it, than that as God is in Chriſt, ſo Chriſt by his Spirit and Light, dwelleth in the Hearts of *his* People, to *comfort* and conſolate them, as he doth in *wicked Men*, to reprove and condemn them, as well as to call, enlighten and inſtruct them; that out of that ſtate of

Con-

Condemnation they may come, and by believing in him, may Experience their Hearts cured of the Maladies Sin hath brought upon them, in order to compleat Salvation from Sin here, and from Wrath to come hereafter, 2 *Cor.* 5. 9. 1 *Joh.* 1. 5.

XIV. *Of Chriſt's coming both in Fleſh and Spirit.*

BEcauſe the Tendency (generally ſpeaking) of our Miniſtry is to preſs People to the Inward and Spiritual Appearance of Chriſt, by his Spirit and Grace in their Hearts, to give them a true Sight and Sence of and Sorrow for Sin, to amendment of Life, and Practice of Holineſs: And becauſe we have often oppoſed that Doctrine of being *actually* Juſtified by the Merits of Chriſt, whilſt *actual* Sinners againſt God, by living in the Pollutions of this wicked World: We are by our Adverſaries render'd ſuch, as either deny, or undervalue the coming of Chriſt *without us*, and the Force

Force and *Efficacy* of his Death and Sufferings, as a Propitiation for the Sins of the whole World.

Whereas we do, and hope we ever ſhall (as we always did) confeſs to the Glory of God the Father, and the Honour of his dear and beloved Son, that he, *to wit*, Jeſus Chriſt, took our Nature upon him, was like us in all things, Sin excepted: That he was *born of the* Virgin Mary, *went about amongſt Men doing Good, and working many Miracles: That he was betrayed by* Judas *into the Hands of the chief Prieſts*, &c. *That he ſuffered Death under* Pontius Pilate, *the Roman Governour, being Crucified between two Thieves, and was buried in the Sepulchre of* Joſeph *of* Arimathea: *Roſe again the third day from the Dead, and aſcended into Heaven, and ſits at God's Right Hand, in the Power and Majeſty of his Father; and that by him God the Father will one day judge the whole World, both of Quick and Dead, according to their Works.*

But becauſe we ſo believe, muſt we not believe that Chriſt ſaid, *He that dwelleth with you ſhall be in you?* John 14.

I in them, and they in me, &c. Chap. 17. *When it pleaſed God to reveal his Son in me*, Gal. 1. *The Myſtery hid from Ages, is Chriſt in the* Gentiles *the hope of Glory*, Col. 1. *Unleſs Chriſt be in you, you are Reprobates*, 2 *Cor.* 13. Or muſt we be induſtriouſly repreſented Deniers of Chriſt's Coming in the Fleſh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, becauſe we believe and preſs the Neceſſity of Receiving and Obeying his *Inward* and *Spiritual* Appearance and Manifeſtation of himſelf, through his Light, Grace and Spirit in the Hearts and Conſciences of Men and Women, to Reprove, Convict, Convert and Change them? This we eſteem hard and unrighteous Meaſure; nor would our warm and ſharp Adverſaries be ſo dealt with by others: But to do as they would be done to, is too often no part of their Practice.

Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be ſaved* by their belief of the One *without the Senſe and Experience of the Other*; and that is what we oppoſe, and

and not his Bleſſed Manifeſtation in the Fleſh. We ſay that he then overcame our Common Enemy, foiled him in the open Field, and in our Nature triumphed over him that had overcome and triumphed over it in our Fore-Father *Adam*, and his Poſterity: And that as truly as Chriſt overcame him in our Nature, in his own Perſon, ſo, *by his Divine Grace* being received and obeyed by us, he overcomes *Satan* in us: That is, he detects the Enemy by his Light in the Conſcience, and *enables* the Creature to reſiſt him, and all his Fiery Darts; and finally, ſo to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

And this is the Diſpenſation of *Grace*, which we declare *has appeared to all*, more or leſs; teaching thoſe that will receive it, *to deny ungodlineſs and worldly luſt, and to live ſoberly, righteouſly, and godly in this preſent World*; *looking for* (which none elſe can juſtly do) *the bleſſed Hope, and glorious Appearing of the Great God, and our Saviour Jeſus Chriſt*, &c. *Tit.* 2. 11, 12, 13. And as from the Teachings, Experience,

Experience, and Motion of this Grace, we miniſter to others, ſo the very drift of our Miniſtry is to turn Peoples Minds to this Grace in themſelves, that they may all come to do, *even the good and acceptable Will of God, and work out their Salvation with fear and trembling, and make their High and Heavenly Calling and Election ſure*; which none *elſe* can do, whatever be their *Profeſſion, Church* and *Character: For ſuch as Men ſow they muſt reap*; *and his Servants we are, whom we obey.*

Regeneration we muſt know, or we cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, *an other* Spirit and Principle muſt *prevail*, to *leaven*, *ſeaſon*, and *govern* us, [than either the Spirit of the World, or our own depraved Spirits] and this can be no other Spirit than that which dwelt in Chriſt, for unleſs that dwell in us, we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Converſion* and *Perſeverance*: And the one follows the other; Converſion being the Conſequence of *Conviction*

viction obey'd, and Perſeverance a natural *Fruit* of Converſion, and of being Born of God: For ſuch Sin not, becauſe the Seed of God abides in them, 1 *John* 3. 7, 8, 9. but through Faithfulneſs, continue to the end, and obtain the Promiſe, even Everlaſting Life.

But we do acknowledge that Chriſt, through his Holy *Doing* and *Suffering*, (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for Mankind; and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it; ſince thereby he became a Conqueror, and *led Captivity Captive, and obtained Gifts for Men, with divers Great Promiſes, that thereby we might be partakers of the Divine Nature, having* (firſt) *eſcaped the* Corruption *that is in the World through Luſt*: In ſhort, we do Believe and Confeſs that the *Active* and *Paſſive Obedience* of Chriſt Jeſus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt; He being a Conqueror as well as a Sacrifice, and both, through Suffering: Yet they that

reject

reject his Divine Gift, ſo obtained, and which he has given to them, by which to ſee their Sin, and the ſinfulneſs of it, and to repent and turn away from it, and do ſo no more; and not wait upon God for daily ſtrength to reſiſt the Fiery Darts of the Enemy, and to be Comforted thro' the Obedience of Faith in and to this Divine Grace of the Son of God; ſuch do not pleaſe God, nor truly are in a ſtate of true Chriſtianity and Salvation. *Woman*, ſaith Chriſt, to the *Samaritan*, at the Well, *hadſt thou known the Gift of God, and who it is that ſpeaketh to thee*, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *John* 4. 10. *viz.* a meaſure of the Spirit of God that is given to every one to profit with, 1 *Cor.* 12. 7. which reveals Chriſt and God to the Soul. *Fleſh* and *Blood* cannot do it; *Oxford* and *Cambridge* cannot do it; *Tongues* and *Philoſophy* cannot do it: For they that by **Wiſdom** knew not God, had theſe things for their *Wiſdom*. They were ſtrong, deep and accurate in them;

but alas, they were *clouded*, *ſhut up*, and ſet farther off from the Inward and Saving Knowledge of God, becauſe they ſought for it in them, and thought to find God there. But the *Key of David* is another thing, which ſhuts and no Man opens; and opens, and no Man ſhuts: And this Key have all they that receive the *Gift of God* into their Hearts, which opens to them, the Knowledge of God and themſelves, and gives them quite *another Sight*, *Taſte*, and *Judgment* of things, than their meer *Education* or *Traditional* Knowledge afforded them.

This is the beginning of the *New Creation* of God, and thus it is we come to be New Creatures: And we are bound to declare there is no other way, beſides this, by which People can come into Chriſt, or to be true Chriſtians, or receive the Advantage that came by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authorities, even that of our *own Experience*, and that of the Scriptures of Truth, Chriſt will prove *no Saving Sacrifice* for them that *refuſe* him for their *Example*.

They

They that *reject* the Gift, *deny* the *Giver*, inſtead of denying themſelves *daily* for the *Giver's* ſake. O that People were wiſe, that they would conſider their latter End, and the things that make for the Peace thereof! Why ſhould they *periſh* in a vain hope of Life, *while Death Reigns?* Of living *with* God, who live not *to* him, nor walk with him? *Awake* thou that ſleepeth in thy Sin, or, at beſt, in thy Self-righteouſneſs, and Chriſt ſhall give thee Life! For he is the *Lord from Heaven, the quickning Spirit*, that quickens us by his Spirit, if we do not *reſiſt* it, and *quench* it by our Diſobedience; but receive, love and obey it, in all the Holy Leadings and Teachings of it, *Rom.* 14. 15. To which Holy Spirit we commend the *Reader*, that he may the better ſee where he is, and alſo come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Bleſſed Lord and Saviour Jeſus Chriſt, who ſaves from the *Power* and *Pollution*, as well as Guilt of Sin, all thoſe that *hear his knocks, and opens the Door of their Hearts* to him, that he may

come in and work a real and thorough Reformation in, and for them: And ſo the *Benefit*, *Virtue*, and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly applied and felt, and fellowſhip with Chriſt in his Death and Sufferings known, according to the Doctrine of the Apoſtle; which, thoſe that live in that which made him ſuffer, *know* not, though they *profeſs* to be ſaved by his Death and Sufferings. Much more might be ſaid as to this matter; but to conclude this Subject, we wonder not that we ſhould be miſtaken, miſconſtrued and miſ-repreſented, in what we *believe in order to Salvation*, ſince our Betters have been ſo treated in the Primitive Times; nor indeed is it only about *Doctrines* or *Principles*, for our *Practice* in *Worſhip* and *Diſcipline* have had the ſame Succeſs: But this is what we earneſtly deſire, that however bold People *are* pleaſed to make with us, they would not *deceive* themſelves in the great things of their own Salvation: That while they would ſeem to own all to Chriſt, they are not found *diſowned* of Chriſt

Chriſt in the laſt Day. Read the 7th of *Matthew*; it is he that *hears* Chriſt, the great Word of God, and *does* what he enjoyns, what he commands, and by his Bleſſed Example, recommends, that is a *Wiſe Builder*, that has founded his Houſe well, and built with good Materials, and whoſe Houſe will ſtand the laſt ſhake and Judgment. For which cauſe we are often plain, cloſe and earneſt with People to conſider, that Chriſt came not to *ſave them in*, but *from their Sins*; and that they that think to diſcharge and releaſe themſelves of his *Yoke* and *Burden*, his *Croſs* and Example (and ſecure themſelves, by Complementing Chriſt with his having done *all for them*, while he has wrought *little or nothing in them*, nor they parted with any thing for the love of him) will finally awake in a dreadful ſurpriſe, at the ſound of the laſt Trumpet, and that irrevokable Sentence: *Depart from me, ye workers of Iniquity, I know you not.* Which terrible End, may all timely avoid, by *hearkening* to Wiſdom's Voice, and *turning* at her Reproof, that ſhe may lead them in

the Ways of Righteouſneſs, and in the midſt of the Paths of Judgment, that their Souls may come to inherit *Subſtance*; even *durable Riches and Righteouſneſs* in the Kingdom of the Father, World without end.

XV. *Of Scripture, Satisfaction, and Juſtification.*

BEcauſe we, with many others, have denied that Ridged Satisfaction which ſome hold, as that God could not *Poſſibly* ſave Men *any other way* than by Condemning and Puniſhing his Innocent Son unto Death, with the *utmoſt* Juſtice and Severity; and that his Wrath or Juſtice is *now ſo fully Satisfied* for Sin paſt, preſent, and to come, as that he will *now* Look upon Man *holy* for Chriſt's ſake, tho' *unholy* in himſelf, and as if he was in Chriſt, tho' not *a new Creature*. We are made *Deniers* of Chriſt's *Satisfaction* at large.

Whereas we Sincerely Believe our Lord Jeſus Chriſt was that moſt acceptable

able Sacrifice to God for the Sin of Mankind, that whatſoever ſin is forgiven, is *not* forgiven only *becauſe* of Repentance, but for *his* ſake that *dyed*, and offered him ſelf through the Eternal Spirit, an Offering once for all.

The Doctrine of *Satisfaction* and *Juſtification* truly underſtood are placed in ſo ſtrict an Union, that the one is a neceſſary Conſequence of the other, and what we ſay of them, is what agrees with the ſuffrage of Scripture, and for the moſt part in the terms of it; always believing that in Points where there ariſes any difficulty, be it from the Obſcurity of Expreſſion, Miſtranſlation, or the Duſt raiſed by the Heats of *Partial* Writers, or *Nice Criticks* it is ever beſt to keep cloſe to the Text and *maintain* Charity in the reſt. We ſhall therefore firſt ſpeak *Negatively*, what we do not own, (which perhaps hath given occaſion to thoſe who have been more haſty than wiſe to judge us defective in our Belief of the Efficacy of the Death and Sufferings of Chriſt to Juſtification:) As,

Firſt, We cannot believe that Chriſt is the *Cauſe*, but the *Effect* of God's Love,

according to the Teſtimony of the Beloved Diſciple *John*, Chap. 3. *God hath ſo loved the World, that he hath* given *his only Begotten Son into the World, that* whoſoever *believeth on him ſhould not periſh, but have Everlaſting Life.*

Secondly, We cannot ſay, God *could not* have taken another way to have ſaved Sinners, than by the Death and Sufferings of his Son, to ſatisfie his Juſtice, or that Chriſt's Death and Sufferings were a *ſtrict* and *rigid* Satisfaction for that Eternal Death and Miſery due to Man for Sin and Tranſgreſſion: For ſuch a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed, we are at too great a diſtance from his Infinite Wiſdom and Power, to judge of the *Liberty* or *Neceſſity* of his Actings.

Thirdly, We cannot ſay Jeſus Chriſt was the *greateſt Sinner* in the World (becauſe he bore our Sins on the Croſs, or becauſe he was made Sin for us, who never *knew any Sin*) an *Expreſſion* of great *Levity* and *Unſoundneſs*, yet often ſaid by great Preachers and Profeſſors of Religion.

Fourthly,

Fourthly, We cannot Believe that Chriſt's Death and Sufferings *ſo* ſatisfies God, or juſtifies Men, as that they are *thereby* accepted of God. They are, indeed thereby put into a State capable of being accepted of God, and *through* the Obedience of Faith, and Sanctification of the Spirit, are in a State of Acceptance: For we can never think a Man juſtified before God, while *Self-condemned*; or that any Man can be in Chriſt, who is not a *New Creature*, or that God looks upon Men *otherwiſe* than they are. We think it a State of *Preſumption*, and not of *Salvation*, to call Jeſus, *Lord*, and not by the Work of the *Holy Ghoſt*, *Maſter*, and he not *Maſter of our Affections*, *Saviour*, and not ſaved by him from *Sin*, *Redeemer*, and yet not redeemed by him from *Paſſion*, *Pride*, *Covetouſneſs*, *Wantonneſs*, *Vanity*, *Honours*, *vain Friendſhips*, and *Glory* of this World: Which whoever do, will deceive themſelves; for *God will not be mocked*; *ſuch as Men ſow*, *ſuch muſt they reap*. And tho' Chriſt did *Die* for us, yet we muſt, by the Aſſiſtance of his Grace, *work out our Salvation with Fear*

Fear and Trembling: As he died *for Sin*, ſo we muſt die *to Sin*, or we cannot be ſaid to be ſaved by the Death and Sufferings of Chriſt, or throughly Juſtified and Accepted with God. But now *poſſitively*, what we own, as to *Juſtification* comes next.

We do believe, that Jeſus Chriſt was our Holy *Sacrifice*, and *Attonement*, and *Propitiation*; that he bore our Iniquities, and that by his *Stripes* we were healed of the Wounds *Adam* gave us in his Fall; and that God is juſt in forgiving true Penitents, upon the Credit of that Holy Offering Chriſt made of himſelf to God for us; and that what he did and ſuffer'd, ſatisfied and pleaſed God, it being for the ſake of fallen Man that had diſpleaſed *Him*: And that by the Offering up of himſelf once for all, through the Eternal Spirit, he hath for ever perfected thoſe (in all times) that are ſanctified, *who walk not after the Fleſh, but after the Spirit*, Rom. 8. 1. Mark that.

In ſhort, *Juſtification* conſiſts of two parts, or hath a two-fold Conſideration, *viz.* Juſtification from the Guilt of Sin, and

and Juſtification from the Power and Pollution of Sin, and in this ſenſe Juſtification gives Man a full and clear Acceptance before God. For want of this latter part, it is that ſo many Souls Religiouſly inclin'd, are often under Doubts, Scruples and Diſpondencies, notwithſtanding all that their Teachers tell them of the Extent and Efficacy of the firſt part of Juſtification. And it is too general an Unhappineſs among the Profeſſors of Chriſtianity, that they are apt to cloke their own *Active and Paſſive Diſobedience, with the Active and Paſſive Obedience of Chriſt.* The firſt part of Juſtification, we do reverently and humbly Acknowledge is, *only* for the ſake of the Death and Sufferings of Chriſt; nothing we can do, *though by the Operation of the Holy Spirit*, being able to cancel Old Debts, or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon Faith and Repentance, that Juſtifies us from the Sins that are paſt, and it is the Power of Chriſt's Spirit in our Hearts that purifies and makes us acceptable before God. For till the

Heart

Heart of Man is turned from Sin, God will never accept of it: He Reproves, Rebukes, and Condems thoſe that entertain Sin there, and therefore ſuch cannot be ſaid to be in a *Juſtified State*; Condemnation and Juſtification being *Contraries:* So that they that hold themſelves in a Juſtified State, by the Active and Paſſive Obedience of Chriſt, while they are not Actively and Paſſively Obedient to the Spirit of Chriſt Jeſus, are under a *ſtrong* and *dangerous Deluſion*, and for crying out againſt this Sin-pleaſing *Imagination*, not to ſay *Doctrine*, we are Staged and Reproached, as Deniers and Deſpiſers of the Death and Sufferings of our Lord Jeſus Chriſt. But be it known to ſuch, they add to Chriſt's *Sufferings*, and crucifie to themſelves *afreſh* the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profeſſion of Juſtification; for God will not acquit the Guilty, nor juſtifie the Diſobedient and Unfaithful. Such deceive themſelves, and at the Great and Final Judgment their Sentence will not be, *Come ye Bleſſed*, becauſe it

cannot

cannot be ſaid to them, **Well done Good and Faithful**, for they cannot be ſo eſteemed that live and die in a Reproveable and Condemnable State; but, *Go ye Curſed*, &c.

Wherefore, Oh Reader! Reſt not thy ſelf *wholly* ſatisfied with what Chriſt has done for thee in his Bleſſed Perſon without thee, but preſs to know his Power and Kingdom *within thee*, that the *ſtrong Man*, that has too long kept thy Houſe, may be *bound*, and his Goods *ſpoiled*; his Works *deſtroyed*, and Sin *ended*; according to 1 *John* 3. 7. *For which end*, ſays that Beloved Diſciple, *Chriſt was manifeſted*, that all things may become New; *New Heavens, and New Earth, in which Righteouſneſs dwells*. Thus thou wilt come to glorifie God in thy Body, and in thy Spirit, which are his; and live to him, and not to thy ſelf. Thy Love, Joy, Worſhip, and Obedience; thy Life, Converſation, and Practice; thy Study, Mediation, and Devotion, will be *Spiritual*: For the Father and the Son will make their *abode* with thee, and Chriſt will *manifeſt* himſelf to thee; for

the

the Secrets of the Lord are with them that fear him: And an Holy *Unction* or *Anointing* have all thoſe, which leads them *into all Truth*, and they need not the Teachings of Men: They are better Taught, being Inſtructed by the *Divine Oracle*; no bare *Hear-ſay*, or *Traditional* Chriſtians, but freſh and living Witneſſes: Thoſe that have ſeen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands* the Word of Life, in the divers Operations of it, to their Souls Salvation. In this they Meet, in this they Preach, and in this they Pray and Praiſe. Behold the *New Covenant* fulfilled, the Church and Worſhip of Chriſt, the Great *Anointed* of God, and the Great *Anointing* of God, in his Holy, High Prieſthood and Offices in his Church.

XVI. *Concerning the Reſurrection.*

BEcauſe from the Authority of Holy Scripture, as well as right Reaſon, we deny the Reſurrection of the ſame groſs and corruptible Body, and are neither

ther over Inquiſitive, nor Critical about *what* Bodies we ſhall have at the Reſurrection, leaving it to the Lord, to give us ſuch Bodies as he pleaſes (and with that we are well pleaſed and ſatisfied, and wiſh all others were ſo too.) From hence we are made not only Deniers of the Reſurrection of any Body at all, however Spiritual, or Glorified, but Eternal Rewards too.

Whereas, if it were true, as it is notoriouſly falſe, we were, indeed, of all Men moſt Miſerable: But bleſſed be God, it is ſo far from being true, that we moſt ſtedfaſtly believe, that as our Lord Jeſus Chriſt was raiſed from the Dead, by the Power of the Father, and was the firſt Fruits of the Reſurrection; ſo every *Man* in his *own Order* ſhall ariſe, they that have done well to the Reſurrection of Eternal Life, but they that have done Evil to Everlaſting Condemnation.

And becauſe we are a People, whoſe Education hath not afforded us an *Accuracy* of Language, ſome Paſſages may perhaps have been *miſ-expreſs'd*, or improperly worded; as for Inſtance, One of

of us hath denied in his Book, the Soul to be *Finite*, by which he plainly meant *Mortal*, or *Final*; to die, or have an end, which *Finis* ſignifies, from whence *Finite* comes, our uncharitable Oppoſers have concluded, we hold the Soul to be *Infinite*, and conſequently God: Whereas the Words before and after, as well as the Nature of the things, ſhews plainly, he *only* meant that it is *Eternal*, and ſo not *Finite*; that is, not *Terminable*, or that which ſhall come to an end.

And alſo, becauſe we have not declared our ſelves about Matters of Faith, in the many and *Critical* Words that Man's Wiſdom teacheth, but in the Words which the *Holy Ghoſt* teacheth, we have been eſteemed either *Ignorant* or *Equivocal* and *Unſound*: Whereas it is really Matter of Conſcience to us, to deliver our Belief in ſuch Words as the Holy Spirit in Scripture teacheth; and if we add more for Illuſtration, it is from an Experience of the Work of the ſame Spirit in our ſelves; which ſeems to us the trueſt way of Expounding Scripture, in what concerns Saving Knowledge.

XVII. *Con-*

XVII. *Concerning Separation*, &c.

BEcauſe we are ſeparated from the publick *Communion* and *Worſhip*, it is too generally concluded, that we deny the *Doctrines* received by the Church, and conſequently introduce a new Religion: Whereas we *differ* leaſt, where we are thought to *differ* moſt: For ſetting aſide ſome School Terms, we hold the *Subſtance* of thoſe Doctrines believed by the *Church of England*, as to *God*, *Chriſt*, *Spirit*, *Scripture*, *Repentance*, *Sanctification*, *Remiſſion of Sin*, *Holy Living*, *and the Reſurrection of the Juſt and Unjuſt to Eternal Rewards and Puniſhments*. But that wherein we *differ* moſt, is about *Worſhip* and *Converſation*, and the *Inward Qualification* of the Soul by the Work of God's Spirit thereon, in Purſuance of theſe good and generally Received Doctrines. For 'tis the Spirit of God only Convinces and Converts the Soul, and makes thoſe that were *Dead in Treſpaſſes and Sins*, and in the *Luſts*, *Pleaſures*, and *Faſhions* of this World, *alive to God*; that is, *Sen-*

ſible of his Mind and Will, and of their Duty to do them; and brings to know God, and his Attributes, by the *Power of them upon their own Souls*; and leads to Worſhip God rightly, which is *in his Spirit, and in Truth*, with Hearts Sanctified by the Truth, which is a living and acceptable Worſhip, and ſtands in *Power*, not Formality, nor *in the Traditions, and Preſcriptions of Men*, in *Synods* and *Convocations*, but in the Holy Spirit. Firſt, in ſhewing us our real Wants; and then in helping *our Infirmities* with *Sighs and Groans*, and ſometimes *Words*, to pray for a ſuitable ſupply for which we in our Meetings *wait* upon God, to *quicken* and *prepare* us, that we may worſhip him *Acceptably* and *Profitably*, for they go together. Now becauſe we are ſatisfied that all Worſhip to God, and Exhortations to Men, as *Praying*, *Praiſing*, and *Preaching*, and every other Religious Duty ought to be Spiritually Performed; and finding ſo little of it among Profeſſors of Chriſtianity; the Spirit of God having not that *Rule* and *Guidance* of them, in their Lives and Worſhip, as It ought to have;

and

and ſeeing them too generally ſatisfied with a Miniſtry and Worſhip of *Man's making*, being not qualified, nor led by God's Spirit thereunto; we cannot find that Comfort and Edification our Souls crave and want under ſo cold a Miniſtry and Worſhip. And for this cauſe, and no preſumptious Contempt, or ſelfiſh Separation, or worldly Intereſts are we, and ſtand we at this day, a ſeparate People from the Publick Communion; and in this we can comfortably Appeal and Recommend our ſelves to God, the *great and laſt Judge* of the Acts and Deeds of the Sons of Men.

Laſtly.

BEcauſe at the time of our Friends firſt appearing in this Age, there were a Sect of People, newly ſprang up, and *truly* called *Ranters*, that were the *Reverſs* to the *Quakers* (for they feared and quaked at *nothing*, but made a mock at Fearing of God, and at Sin, and at Hell) who pretended that *Love* made *Fear* needleſs, and that nothing was Sin, but to them that *thought* it ſo; and that

none

none ſhould be Damned at laſt, whoſe extravagant Practices exactly correſponded with their Evil Principles: From hence, ſome, ignorantly, and too many maliciouſly involved us and ours with *them*; and many of *their* Exorbitances were thereby placed to our account, tho' without the leaſt Reaſon, Truth, or Juſtice.

And becauſe ſome that were convinced of God's Truth, afterwards diſhonoured their Profeſſion, thro' their *Unfaithfulneſs* to it; and that ſome, out of *weakneſs* perhaps, may have improperly worded what they intended to ſay, the whole Body of our Friends have been made *Criminal*, and the Religion or Principles we profeſs, have been condemned, and repreſented to the World as *Hereſie* and *Blaſphemy*; an Uſage ſo unjuſt, that doutleſs, according to *Lex Tallionis*, our Adverſaries would think it intolerable to be ſo treated by us.

But as we deſire not to render *Evil* for *Evil*, our *Great Biſhop* having taught us *another* Leſſon, and *better* Practices, ſo we deſire God Almighty to forgive our *Cauſleſs* Enemies, for his Son's ſake,

as

as we moſt freely and heartily forgive them: Believing ſome may be zealouſly affected for their *Educational* Form of Religion, and as zealous againſt us for our Separation, and we are the more inclined to judge ſo, becauſe many of us were *once* in the *ſame* way, and had ſuch thoughts of thoſe that were gone before us. But it hath pleas'd the Father of Mercies, to do by many of us, as he did by *Saul*, that *Zealous*, though *Miſtaken* Perſecutor of the ſincere Followers of Jeſus Chriſt, *Acts* 9. 3, 4, 5, 6. For as we heard an unuſual *Inward* but *Powerful* Voice, ſo we alſo had a more inward clear and diſtinguiſhing Sight, by the *Illumination* of that *Light* which was *more* than *Natural*, and ſhined into our dark and ſinful Hearts, 2 *Cor.* 4. 6, 7. Letting us ſee them, as they *really* were in God's ſight, which naturally *affected* us with *deep Sorrow*, and *true Humiliation*; making us *willing* to be any thing he would have us be, provided we might have *ſome* ſenſe of his Love and Favour towards us. And bleſſed be his Holy and Excellent Name, we can, without Vanity

Vanity, ſay (generally ſpeaking) We were not diſobedient to that Heavenly Viſion (*Acts* 26. 19.) we had of Him, our Selves, the World, and that Profeſſion of Religion, where we had our Education, And ſince by that ſight God gave us, we ſaw he was Pure and Holy, and that without *Holineſs* none ever could, or can ſee him to their Joy, and that we were unfit to approach his holy Altar; yea, the whole World lay in Wickedneſs; and that Profeſſion of Religion, where we had our Education, was *ſo far* from having the *Power* of Godlineſs, that for the moſt part it *wanted* the right *Form*; from *ſuch* therefore, we had a *Divine Authority*, *to turn away*, 2 *Tim.* 3. 5. Which we did, not in a *vaunting* Mind, but with great Sorrow; wanting to know where the *Great Shepherd* of the Sheep fed his Flock, *Can.* 1.7. For we deſired to be *not* of thoſe that turned aſide from the Footſteps of the Flocks of the Companions. Nor was it Affectation to Popularity, Singularity, or Novelty, that induc'd us to a Separation; but a fervent deſire to know the Lord,

and

and the Work of his Tranſlating Power upon our Souls, being in earneſt for Heaven, tho' for it we loſt all our Earthly Enjoyments, *Heb.* 11. 14, 15, 16.

In this *ſolitary* and *ſeeking* State, it pleaſed the Lord to meet with us, and gather us into *Families*, or *Religious Societies*, according to *Pſalm* 58. 6. And tho' it hath been a *dear* Separation to us, conſidering it coſt us the loſs, at leaſt, of all things, and the great Sufferings and Afflictions that have attended us in this deſpiſed Way, which *Men* have call'd Hereſie, yet the Lord hath bleſſed us in it, with the Enjoyment of his Bleſſed Preſence, to our unſpeakable Joy and Comfort.

To conclude, as it hath pleaſed the Lord to bleſs us, in the way we have hitherto been helpt to walk in, with that great Bleſſing which uſhered in the Birth of our bleſſed Lord into the World, *viz. Glory to God, Peace on Earth, and good Will to Men:* So we earneſtly deſire the *ſame* upon all our Neighbours: For though we may not be all of *one Mind* in ſome *Doctrinal* Parts of Religion, we muſt

muſt of *neceſſity* be all of *one Sentiment* in the great and general Duty of *Holineſs*, or elſe we can never ſee God. And if that is our *Principal* Aim and Endeavour, we ſhall leſs fall out by the way, about Words, Forms, and the outſide of things: But *Univerſal Charity* (which is the *moſt* excellent Way, and without which the beſt of Creeds is but as a *ſounding Braſs*, &c.) will ſilence Controverſie, and blot out all *Ignominous Characters*; remembering that the *Great* Judge, at the *laſt Day*, will determine us, not according to our *Names*, but *Natures*; not our *Profeſſion*, but our *Lives*; not our *bare Belief*, (though of unqueſtionable Truths) but *Works*; for **God will bring every Work to Judgment, with every ſecret thing, whether it be Good or Evil**, Eccleſ. 12. 14.

THE END.